

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. II.—NO. 17.

ONEIDA, N. Y., APRIL 26, 1877.

{ \$2.00 per year in Advance.
{ Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, \$2.00; Six Months, \$1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3.00.

The paper will be sent to Clergymen at half price.

MESSRS. TRUBNER & COMPANY, Booksellers, 57 & 59 Ludgate Hill, London, England, are our Agents.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

WHAT KILLED BROOK FARM.

We said in dismissing Fourierism from the AMERICAN SOCIALIST, that we did so because we had become confirmed in the conclusion that "Fourierism is at this moment the greatest obstruction to the healthy progress of Social Science." Not only do we believe this to be true, but we also believe that a historical investigation of the career of Fourierism, especially in this country, would show not only that it has been the great obstruction to Social Science, but that its effect has been destructive of social organizations which had been born and grown successfully, independent of the existence of Fourierism. We hold that Brook Farm was killed by Fourierism.

The Brook Farm Association, or West Roxbury Community, as it was sometimes called, founded by George Ripley and his friends in 1841, owed nothing to Fourierism. It was purely an American production. Mr. Ripley at that time knew nothing of Fourierism. "With the systems of Socialism current in Paris," says Mr. Frothingham in his History of Transcendentalism, "he was at that period wholly unacquainted. The name of Charles Fourier was unfamiliar to him." His purpose in founding Brook Farm was not to start a Phalanstery with its artificial groups and series, its theories of organization and interminable laws. It was an inspiration, simple and practical. "He had faith in the soul, and in the soul's prophecy of good; he saw that the prophecy was unheeded, that society rested on principles which the soul abhorred; that between the visions of the spiritual philosophy and the bitter realities of vice, misery, sin in human life, there was an unappeasable conflict; and he was resolved to do what one man might to create a new earth in preparation for a new heaven. He took the Gospel at its word, and went forth to demonstrate the power of its principles, by showing the Beatitudes to be something more substantial than dreams." From all we can learn of the early history of Brook Farm this was the spirit that organized and animated it. It was an attempt, as was said in the *Dial* in 1841, "to realize Christ's (not Fourier's) idea of society." With direct reference to Brook Farm, Elizabeth P. Peabody wrote: "There are men and women who have dared to say: Why not have our daily life organized on Christ's own idea? Why not begin to move the mountains of custom and convention? Perhaps Jesus's method of thought and life is the Savior—is Christianity! For each man to think and live on this method is perhaps the Second Coming of Christ; to do unto the

little ones as we would do unto *him*, would be perhaps the reign of the Saints—the Kingdom of Heaven. We have hitherto heard of Christ by the hearing of the ear; now let us see him, let us be him, and see what will come of that. Let us communicate with each other and live."

In this there is no whisper of Fourierism; nor can we find one in the interesting plans and purposes of the Community which Miss Peabody describes at length and with great sympathy. There was nothing European about it, except what had filtered in by way of Transcendental literature and study; and this was a literary and intellectual influence, not the social and organic inspiration which was moving them; that was a New England product. "No doubt," says Mr. Frothingham, "among the supporters and friends of it were some who had made themselves acquainted with the writings of St. Simon and Chevalier, of Proudhon and Fourier; but it does not appear that any of these authors shaped or prescribed the plans or influenced the spirit of the enterprise." Not only was Brook Farm American in its origin and spirit, but in a very important sense Dr. Channing, the great leader of American Unitarianism, was its spiritual and sentimental father.

At the end of nine months, the date of Miss Peabody's writing, they had won a success. They had bought a farm and cultivated it successfully. They had gathered a large family in their only house. They had several boarding scholars. All worked and studied together. They had harmony; education was established and prosperous; industry was honored and popular; hope and enthusiasm abounded.

From this beginning they went on winning their way by lofty purposes, earnestness and culture. The best and brightest of New England's men and women were attracted to Brook Farm. There they found a fountain of inspiration and a nursery of genius. Into this American Social Eden, however, came a tempter. Fourierism had been imported into this country, and Brisbane and other advocates of it were abroad in the land stirring up whirlwinds of enthusiasm. The country was soon on fire with excitement. Great was Joint-Stock Association and Fourier was its prophet! The world was to be redeemed by the gospel of the Four Movements. Industrial incoherence was the source of social evil. Passional attractions lead to agricultural association. The superstructure of society is based on a simple principle of "mechanism" termed the Passional Series. The religious unitary feeling in the soul is composed of seven Passions, corresponding to the seven musical sounds and the seven colors in light. Emulation and imitation are the great incentives. Cultivation of flowers and fruits belongs to women and children; care of grains, forests and irrigation to men. Such were some of the leading principles of the new evangel.

It was impossible that the wave of Fourierism should roll over the country and Brook Farm not feel it. As early as July 1842, we find Mr. Brisbane calling their attention to the French philosopher and his system, in a communication to the *Dial*, which, however, is introduced by the editor with some discriminating criticism of Fourierism. The temptation to enter the field of Fourieristic study, enforced as it was with all the eloquence Brisbane could master, was too great for the little band of New England Socialists to withstand. In January 1844, we find strong evidences that for some time that temptation had been in full operation, and that the original character of the Association was being lost by conversion into a Fourieristic Phalanx. At this time they first published their Constitution, accompanied by an Introductory Statement. In this statement the leaders avowed their conversion to Fourierism. The Association had been in existence nearly three years, and had hitherto avoided rather than sought the notice of the public. It had published no statements of its purposes and methods, made no promises or declarations; but had quietly sought to realize, as far as might be possible, the great ideas which gave the central impulse to the movement. The Community owned two hundred and eight acres of land, and had a capital of about

thirty thousand dollars. They had worked hard and earnestly, and sunshine and prosperity had attended the enterprise. Now, however, they were entering new affiliations, and they offered Brook Farm as the nucleus and scene for a practical trial of Fourieristic Association in New England. To this end they invited additional capital and membership from the ranks of sympathizing Associationists. In October 1844, they connected themselves with the New York Fourieristic Socialists, and the Association soon became the Brook Farm Phalanx. In January 1845, a grand convention of the New England Fourier Society was held in Boston. George Ripley was President, and the Brook Farmers, Ripley, Dana, Shaw, Dwight, Sawyer, Cabot, and the New York Fourierists, Brisbane, McDaniel and others were the leading spirits. The marriage seems to have been consummated. In May 1845, Mr. Ripley, as President of Brook Farm, officially announced its incorporation by a recent act of the Legislature, as the Brook Farm Phalanx, and published a new Fourieristic Constitution. The New York *Phalanx*, hitherto the Fourier organ in this country, was merged in the *Harbinger*, which started at Brook Farm, June 14, 1845. The transformation was now complete, and Brook Farm entered on its career of Fourieristic propagandism.

It also entered on a career of bad luck and went straight forward to failure. This was the turning point in its fortunes. "The Fourieristic coalition," says Mr. Frothingham, "which promised so much proved disastrous in its result." They published a brilliant paper for two years, which kept alive hope and enthusiasm. They had built large workshops and a new Phalanstery, and had organized into groups and series, but "the Association was unable to sustain competition with established trades. The expenses were more than the receipts. In the Spring of 1847 the Phalanstery was burned down; the summer was occupied in closing up the affairs; and the Association was broken up. The members betook themselves to the world again, and engaged in the ordinary pursuits of life." The New Gospel when brought to the test of practical experiment did not meet the requirements of human life.

Probably we shall be nearly right if we regard the date of the complete capture of Brook Farm as the high tide of Fourierism in this country. This was its greatest achievement. And certainly if it could have won success and the respect of mankind it ought to have done so with the material it found prepared for its hand at Brook Farm. It never had a better chance, or better men and women to do its bidding. But with good conditions and the best of material, prepared by three years' experience in successful associative life, it failed. From the time of the capture of Brook Farm dark days began to come upon the Associative world. The hand of destiny came forth and wrote *Tekel* upon the palace walls of Fourierism. "Thou art weighed in the balance and found wanting," was the verdict which a practical test by honest American hearts and hands everywhere rendered upon it. It went down during the gloomy days of 1847 amid ruined Phalanxes, dead hopes and cheated enthusiasms, to a sunless, hopeless failure.

Not only did Fourierism thus kill Brook Farm, but its whole career in this country was destructive of true Socialism. Before Fourierism was imported there was in the United States a healthy, conservative, general tendency towards Socialism. The origin of this tendency could be traced to the influence of the great revivals of 1831-4. Perfectionism, which was an outcome of those revivals, tended directly to religious Socialism; and finally after the Fourier mirage had vanished, culminated in one of the most successful socialistic experiments of modern times. The *Phalanx* says: "Mr. Ripley" (in the Convention of the New England Fourier Society at Boston, in January 1845) "very eloquently described the origin of the Associative movement in New England, and showed that it was the inevitable result of the various theological, philosophical, and especially of the humanitarian discussions and enterprises, which for many years past have awakened a reverent and hopeful spirit among the liberal minds."

In other words it was born of the same causes which brought forth the great missionary and reformatory movements of the last half-century. It was an original American tendency. Upon it came Fourierism with its vast system and pretentious deductions, and its mirage of impossible social achievement, and smothered it. A false Socialist revival was begun, and the people started on a grand march of French folly, only to find themselves lost in a desert of failure and despair. It has taken a third of a century for the nation to recover from the Fourier disease, and to again feel the gathering impulse of a new tendency toward Christian Socialism. Let us take care that any new movement of this kind and any new practical experiments are not killed by Fourierism and other foreign importations, as was Brook Farm. This country is the place fitted by its history and institutions to originate the final form and Science of Socialism; and the lesson its people should always keep before them is to beware of being overlaid or impregnated by foreign, old world, parasitic systems and speculations.

WHY IGNORED?

III.

It is interesting to note that while Christ's claims to a place among the masters of Social Science are generally ignored, his sayings and doctrines form the very warp of modern Socialistic literature. Glance at the utterances of the Social Evangelists who brought on the great revival in this country thirty-five years ago, and you will be surprised at the use made by them of his example and teachings. Thus *The Dial*, in giving its first glimpse of that remarkable gathering at Brook Farm, publishes an article entitled "A Glimpse of Christ's Ideal of Society." "The time has come," it says, "when men ask themselves what Jesus meant when he said, 'Inasmuch as ye have not done it unto the least of these little ones, ye have not done it unto me.' No sooner is it surmised that the Kingdom of Heaven and the Christian Church are the same thing, and that this thing is not an association of society—but a reorganization of society itself, on those very principles of love to God and love to man which Jesus Christ realized in his own daily life—than we perceive the day of judgment for society is come, and all the words of Christ are so many trumpets of doom. * * * One would think from the tone of conservatives, that Jesus accepted the society around him, as an adequate frame-work for individual development into beauty and life, instead of calling his disciples 'out of the world.' We maintain, on the other hand, that Christ desired to reorganize society, and went to a depth of principle and a magnificence of plan for this end which has never been appreciated, except here and there by an individual, still less carried out." Here indeed is something like an acknowledgement that Christ is the great teacher of Socialism.

The following paragraph from the address to the people of the United States by the great National Convention of Associationists, held in New-York, in 1844, shows how freely Christ's sayings were used in the pleadings of the early Socialists:

"An important branch of the divine mission of our Savior Jesus Christ, was to establish the Kingdom of Heaven upon earth. He announced incessantly the practical reign of Divine wisdom and love among all men: and it was a chief aim of all his struggles and teachings to prepare the minds of men for this glorious consummation. He proclaimed the universal brotherhood of mankind; he insisted upon universal justice, and he predicted the triumph of universal unity. 'Thou shalt love,' he said, 'the Lord thy God with all thy mind and all thy heart and all thy soul, and thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Again: 'If ye love not one another, how can ye be my disciples?' 'I have loved you, that you also may love one another.' 'Ye are all one, as I and my Father are one.' Again: he taught us to ask in daily prayer of our Heavenly Father, 'Thy Kingdom come, thy will be done on earth as it is in heaven.' Aye, it must be done, actually executed in all the details of life! And again, in the same spirit his disciple said, 'Little children, love one another.' 'If you love not man, whom you have seen, how can you love God whom you have not seen?' And in regard to the form which this love should take, the apostle Paul says, 'As the body is one, so also is Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles,' etc. 'That there should be no schism (disunity) in the body, but that the members should have the same care one for another; and if one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.' 'Ye are members one of another.'"

The Address contains other expressions of a like character, as do also some of the speeches made on that memorable occasion.

All the Communities styled religious look to Christ as

the greatest teacher of Socialism who ever lived; and even Cabét, the founder of the Icarian Community, unbeliever as he was in his spiritual character and claims, honored him as the enunciator of the grandest principles of brotherhood and humanity.

Christ's mission was two-fold—to establish harmonious relations between man and man, and man and God; and any philosophy which ignores half of his mission misrepresents and dishonors him.

OLD TRUMPET NOTES.

BY N. C. MEEKER.

THAT which remains to be seen is, whether families can be made to associate in peace, enjoying the profits as well as pleasures arising from public tables, granaries, store-houses, libraries, schools, gardens, walks and fountains; or, briefer, whether a man will be willing that he and his neighbor should be happy together. Are men to be forever such consummate fools as to neglect even the colossal profits of association? Am I to be astonished by hearing sensible men declare, because mankind have been the victims of false relations, that these things are impracticable? No, no! There is nothing so serious, hearty, and I might add sublime, as the building up of a Phalanx, making and seeing it grow day by day, and anticipating what fruits we shall enjoy when a few years are past. Why, the heart of man has never yet conceived what are the to-be results of the equilibrial development of all the powers and faculties of man. It is like endeavoring to comprehend the nature and pursuits of a spiritual and superior race of beings.

BY THE HARBINGER.

The whole American people will yet see that the organization of industry is the great problem of the age; that the spirit of democracy must expand in universal unity; that co-operation in labor and union of interest alone can realize the freedom and equality which have been made the basis of our national institutions.

BY E. P. GRANT.

It is proposed to organize an industrial army, which, instead of ravaging and desolating the earth, like the armies of civilization, shall clothe it luxuriantly and beautifully with supplies for human wants; to distribute this army into platoons, companies, battalions, regiments, in which promotion and rewards shall depend, not upon success in spreading ruin and woe, but upon energy and efficiency in diffusing comfort and happiness; in short, to invest labor, the creator, with the dignity which has so long impiously crowned labor, the destroyer and murderer, so that men shall vie with each other, not in devastation and carnage, but in usefulness to the race.

BY THE PHALANX.

The principles of Association are founded on the eternal laws of justice and truth; they present the only remedy for the appalling confusion and discord of the present social state; they are capable of being carried into practice by just such men and women as we daily meet in the usual walks of life; and as firmly as we believe in a universal Providence, so sure we are that their practical accomplishment is destined to bless humanity with ages of abundance, harmony and joy, surpassing the most enthusiastic dream.

BY WM. HENRY CHANNING.

Association shows how human societies may be so organized, in devout obedience to the will of God, as to become true brotherhoods, where the command of universal love may be fulfilled indeed. * * * Brethren! Can men engaged in so holy and humane a cause as this, which fulfills the good and destroys the evil in existing society throughout our age and nation; which teaches unlimited trust in divine love, and commands perfect obedience to divine order among all people, which heralds the near advent of the reign of heaven on earth—be timid, indifferent, sluggish? Abiding shame will rest upon us, if we put not forth our highest energies in fulfillment of the present command of Providence. Let us be up and doing with all our might. * * * Our white flag is given to the breeze. Our three-fold motto—unity of man with man in true society, unity of man with God in true religion, unity of man with nature in creative art and industry—is blazoned on its folds. Let hearts, strong in the might of faith, hope and charity, rally to bear it on in triumph. We are sure to conquer. God will work with us; humanity will welcome our word of glad tidings. The future is ours. On! in the name of the Lord.

According to an old soldier's story, recently given in the *London Times*, the great Napoleon had a leaning toward rural economy. He carried with him wherever he went a stick about the size of a cane with an iron spud in the end, and whenever he saw a weed he would dig it up.

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE BY SIR THOMAS MORE.

OF THE RELIGIONS OF THE UTOPIANS.

"There are many among them that, upon a motive of religion, neglect learning, and apply themselves to no sort of study; nor do they allow themselves any leisure time, but are perpetually employed in doing somewhat, believing that by the good things that a man does he secures to himself that happiness that comes after death. Some of these visit the sick; others mend highways, cleanse ditches, or repair bridges, and dig turf, gravel, or stones. Others fell and cleave timber, and bring wood, corn, and other necessities, on carts into their towns. Nor do these only serve the public, but they serve even private men more than the slaves themselves do; for if there is any-where a rough, hard, and sordid piece of work to be done, from which many are frightened by the labor and loathsomeness of it, if not the despair of accomplishing it, they do cheerfully, and of their own accord, take that to their share; and by that means, as they ease others very much, so they afflict themselves, and spend their whole life in hard labor; and yet they do not value themselves upon that, nor lessen other people's credit, that by so doing they may raise their own; but, by their stooping to such servile employments, they are so far from being despised that they are so much the more esteemed by the whole nation.

"Of these there are two sorts. Some live unmarried and chaste, and abstain from eating any sort of flesh, and thus weaning themselves from all the pleasures of the present life, which they account hurtful, they pursue, even by the hardest and most painful methods possible, that blessedness which they hope for hereafter; and the nearer they approach to it they are the more cheerful and earnest in their endeavors after it. Another sort of them are less willing to put themselves to much toil, and so they prefer a married state to a single one; and as they do not deny themselves the pleasure of it, so they think the begetting of children is a debt which they owe to human nature and to their country. Nor do they avoid any pleasure that does not hinder labor; and, therefore, they eat flesh so much the more willingly because they find themselves so much the more able for work by it. The Utopians look upon these as the wiser sect, but they esteem the others as the holier. They would, indeed, laugh at any man, that upon the principles of reason, would prefer an unmarried state to a married, or a life of labor to an easy life; but they reverence and admire such as do it upon a motive of religion. There is nothing in which they are more cautious than in giving their opinions positively concerning any sort of religion. The men that lead those severe lives are called in the language of their country, Brutheskas, which answers to those we call religious orders.

"Their priests are men of eminent piety, and therefore they are but few: for there are only thirteen in every town, one for every temple in it; but when they go to war, seven of these go out with their forces, and seven others are chosen to supply their room in their absence; but these enter again upon their employment when they return, and those who served in their absence, attend upon the high-priest till vacancies fall by death; for there is one that is set over all the rest. They are chosen by the people, as the other magistrates are, by suffrages given in secret, for preventing of factions; and when they are chosen they are consecrated by the college of priests. The care of all sacred things, and the worship of God, and an inspection into the manners of the people, is committed to them. It is a reproach to a man to be sent for by any of them, or to be even spoken to in secret by them, for that always gives some suspicions. All that is incumbent on them is only to exhort and admonish people; for the power of correcting and punishing ill men belongs wholly to the prince and to the other magistrates. The severest thing that the priest does is the excluding of men that are desperately wicked from joining in their worship. There is not any sort of punishment that is more dreaded by them than this; for, as it loads them with infamy, so it fills them with secret horrors,—such is their reverence to their religion. Nor will their bodies be long exempted from their share of trouble; for, if they do not very quickly satisfy the priests of the truth of their repentance, they are seized on by the senate, and punished for their impiety. The breeding of the youth belongs to the priests; yet they do not take so much care of instructing them in letters as of forming their minds and manners aright; and they use all possible methods to infuse very early in the tender and flexible minds of children such opinions as are both good in themselves, and will be useful to their country; for when deep impressions of these things are made at that age, they follow men through the whole course of their lives, and conduce much for the preserving the peace of the government, which suffers by nothing more than by vices that rise out of ill opinions. The wives of their priests are the most extraordinary women of the whole country: sometimes the women themselves are made priests, though that falls out but seldom, nor are any but ancient widows chosen into that order.

"None of the magistrates have greater honor paid them than is paid the priests; and if they should happen to com-

mit any crime, they would not be questioned for it: their punishment is left to God and to their own consciences; for they do not think it lawful to lay hands on any man, how wicked soever he is, that has been in a peculiar manner dedicated to God. Nor do they find any great inconvenience in this, both because they have so few priests, and because these are chosen with much caution, so that it must be a very unusual thing to find one who was, merely out of regard to his virtue, and for his being esteemed a singularly good man, raised up to so great a dignity, degenerate into such corruption and vice. And if such a thing should fall out (for man is a changeable creature), yet there being few priests, and these having no authority but that which arises out of the respect that is paid them, nothing that is of great consequence to the public, can come from the indemnity that the priests enjoy.

"They have, indeed, very few of them, lest greater numbers sharing in the same honor, might make the dignity of that order which they esteem so highly, to sink in its reputation. They also think it is hard to find out many that are of such a pitch of goodness as to be equal to that dignity for which they judge that ordinary virtues do not qualify a man sufficiently: nor are the priests in greater veneration among them than they are among their neighboring nations, as you may imagine by that which I think gives occasion for it.

"When the Utopians engage in a battle, the priests that accompany them to the war kneel down during the action, in a place not far from the field, appalled in their sacred vestments; and, lifting up their hands to heaven, they pray, first for peace, and then for victory to their own side, and particularly that it may be gained without the effusion of much blood on either side; and, when the victory turns to their side, they run in among their own men, to restrain their fury; and if any of their enemies see them or call to them, they are preserved by that means; and such as can come so near them as to touch their garments have not only their lives but their fortunes secured to them. It is upon this account that all the nations round about consider them so much and pay them so great reverence, that they have been often no less able to preserve their own people from the fury of their enemies than to save their enemies from their rage: for it has sometime fallen out, that when their armies have been in disorder and forced to fly, so that their enemies were running upon the slaughter and spoil, the priests, by interposing, have stopped the shedding of more blood, and have separated them from one another; so that, by their mediation, a peace has been concluded on very reasonable terms; nor is there any nation about them so fierce, cruel, or barbarous as not to look upon their persons as sacred and inviolable.

"The first and last day of the month, and of the year, is a festival. They measure their months by the course of the moon; and their years by the course of the sun. The first days are called in their language the Cynemernes, and the last the Trapemernes, which answers in our language to the festival that begins, or ends the season.

"They have magnificent temples, that are not only nobly built, but are likewise of great reception; which is necessary, since they have so few of them. They are a little dark within, which flows not from any error in their architecture, but is done on design; for their priests think that too much light dissipates the thoughts, and that a more moderate degree of it both recollects the mind and raises devotion. Though there are many different forms of religion among them, yet all these, how various soever, agree in the main point, which is the worshipping the Divine Essence; and therefore there is nothing to be seen or heard in their temples in which the several persuasions among them may not agree; for every sect performs those rites that are peculiar to it in their private houses, nor is there any thing in the public worship that contradicts the particular ways of those different sects. There are no images of God in their temples; so that every one may represent him to his thoughts according to the way of his religion. Nor do they call this one God by any other name but that of Mithras, which is the common name by which they all express the Divine Essence, whatsoever otherwise they think it to be. Nor are there any prayers among them but such as every one of them may use without prejudice to his own opinion.

"They meet in their temples on the evening of the festival that concludes a season; and, not having yet broken their fast, they thank God for their good success during that year or month, which is then at an end. And the next day, being that which begins the new season, they meet early in their temples, to pray for the happy progress of all their affairs during that period upon which they then enter. In the festival which concludes the period before they go to the temple, both wives and children fall on their knees before their husbands or parents, and confess every thing in which they have either erred or failed in their duty, and beg pardon for it. Thus all little discontents in families are removed, that so they may offer up their devotions with a pure and serene mind; for they hold it a great impiety to enter upon them with disturbed thoughts; or when they are conscious to themselves that they bear hatred or anger in their hearts to any person; and think that they should become liable to severer punishments, if they presume to offer sacrifices without

cleansing their hearts, and reconciling all their differences. In the temples the two sexes are separated, the men go to the right hand and the women to the left; and the males and females do all place themselves before the head and master or mistress of that family to which they belong; so that those who have the government of them at home may see their deportment in public. And they intermingle them so, that the younger and the older may be set by one another; for if the younger sort were all set together, they would perhaps trifle away that time too much in which they ought to beget in themselves a most religious dread of the Supreme Being, which is the greatest and almost the only incitement to virtue.

"They offer up no living creature in sacrifice, nor do they think it suitable to the Divine Being, from whose bounty it is that these creatures have derived their lives, to take pleasure in their death, or the offering up their blood. They burn incense, and other sweet odors, and have a great number of wax-lights during their worship; not out of any imagination that such oblations can add any thing to the Divine nature, for even prayers do not that; but, as it is a harmless and pure way of worshipping God, so they think those sweet savors and lights, together with some other ceremonies, do, by a secret and unaccountable virtue, elevate men's souls, and inflame them with more force and cheerfulness during Divine worship."

(To be continued.)

ENGLISH CO-OPERATIVE CONGRESS.

MR. R. BAILEY WALKER, F. S. S., has sent us full printed reports of the Congress of Coöperators which was held, the first week in this month, at Leicester, England. The best and briefest way to give our readers an idea of the range of subjects presented at the Congress, will be to copy the headings of the papers which were presented, with the names of the authors. Here is the list:

1. Banking, Thomas Hughes.
2. A Special Means of Safe and Profitable Investment by which Coöperation may be established on a True and Equitable Basis, W. Campbell.
3. On the Accumulation of Capital, and its safe Investment in Coöperative Agriculture, E. T. Craig.
4. The Proper Position of Labor in the Coöperative Movement, Robert Kyle.
5. How should Labor be Paid in Coöperation? Lloyd Jones.
6. The Place of the Laborer in Coöperation, Joseph Greenwood.
7. The Relation of Capital and Labor when engaged in Coöperative Production, Frederick Smith.
8. Labor in Coöperative Workshops, Thomas Hughes.
9. What Trades Unionists might do for the Worker through Coöperation, E. V. Neale.
10. Store Management, Lloyd Jones.

EXTRA PAPERS.

1. Diffusion of the Coöperative News, G. J. Holyoake.
2. Reestablishment of Labor Exchanges, " "
3. Education Funds, and their Bearing on Coöperative Progress, George Hines.
4. On the Necessity of Coöperative Education, and the Desirability of Coöperative Training, John Holmes.

These papers are carefully written and show study and progressive thought. Persons in this country who are not familiar with the history of Coöperation in England, will be astonished at the proportions it has now attained. The Banking Department of the Wholesale Society reports a "Turnover," in 1876, of £10,814,454, the profits on the business done being, £3,510.* Seventy-six of the Coöperative Societies made reports to the Congress. Their total membership is 211,763; their share Capital amounts to £2,499,754; their annual trade to £8,839,646; on which there was realized in 1876, a net profit of £762,374.

In the discussion which followed the reading of the papers we have mentioned, some important questions came up. MR. THOMAS HUGHES raised one of them, in his paper on "Labor in Coöperative Workshops." He said:

"If there is one principle to which we are all pledged even more deeply in this union than to the one to which I have just alluded, it is, that in all our shops, and factories, and establishments where work is done, the worker shall share in whatever profits there are after a fixed rate has been paid on the capital employed. Now, that, I say, is just as much an article of our faith as 'Thou shalt love thy neighbor as thyself' is of Christianity. And I am sorry and rather ashamed to say that it seems as though we were coming to treat it with no more respect than the golden rule is treated by most Christians. And the worst of it is that we seem to be breaking down just where we ought to be strongest.

*We do not understand why the profits on the banking should be so small with such a volume of business, unless the coöperative bankers met with serious losses, or do a banking business for their own societies at very low rates. Perhaps some of our English co-operative friends will explain this point for us.—ED. AM. SO.

It is not individuals, but our societies, which are playing false. And this is the more to be regretted because at last it looks as if we were going to succeed in the second and higher work of association—that of production."

MR. HUGHES concluded with the following hearty appeal:

"I can not, however, think it possible that when we come squarely face to face with the question there can be any doubt as to the result; indeed the marvel to me is by what strange chance we have blundered back into such a position. Why, twenty-five years ago, when the gatherings first commenced which have developed into this Union and Congress, we should have as easily believed that we should be discussing whether the slave trade should be re-established in 1877 as whether the right of labor to a share of profit should be recognized by co-operators. We used to believe and say that every co-operative store and workshop would prove a school of rare power for raising the condition physical, intellectual and moral, of every member, and that nobler and juster ways of trade, and thoughts and habits of life, would spring up in them, as in a deep and healthy soil. There are many old friends who hear me who can say whether I am exaggerating. And I see no reason to take back any of these hopes. Much has been done in the past quarter of a century to realize them—more, indeed, than the most sanguine of the co-operators of that day ever ventured to prophesy. We have only to fall back on the old ways, and to look to it that the principles to which we are pledged shall be neither evaded nor ignored, in order to reach greater results in the next quarter of a century."

After a lively discussion the friends of the workers carried the day, the vote to allow them a share of the profits receiving a large majority.

It is well worth our while to study the progress of Co-operation in England. Applied to the distribution of products it has become an established success. Next, as MR. HUGHES says, it looks as if they would succeed in applying their principles to production—to agriculture and all kinds of manufacturing businesses. And, thirdly, they are studying the education and social improvement of their members. We give, on another page, the paper which MR. W. CAMPBELL read at the Congress. He advocates Coöperative villages, all the inhabitants of which would have an equal share in the wealth of the Community, although the different families would live in separate houses.

But after such a system was once successfully established, how long would it take those living in it to discover the advantages and economies of a common kitchen, laundry, library, baths, etc., which should serve them all, and which would naturally draw a small village together under one roof? Not long; and the result would be Communities. That is the natural progression, and we believe it is what is surely coming, even in slow-changing England. We like the spirit of these English Coöperators in this, that they are not violent nor destructive. They work along quietly, making the best of unfavorable laws until those laws can be changed; and they exhibit none of the Jacobinism which is so common on the Continent, among the French and Germans. They are quiet and law abiding, and yet progressive. Of course they are not all alike, not all equally educated and refined; but the leading spirits among them are of the peaceable character we have described.

MR. TRAIN RETIRES.

WE have received the following card from GEORGE FRANCIS TRAIN's publisher, explaining why MR. TRAIN's paper so suddenly expires:

AN APOLOGY TO THE PUBLIC.

The following note from Mr. Train is my excuse for breaking my engagement with the Public:

"S. F. WILSON, 919 Chestnut-st.

"S. F. W. April 15, P. E. 48.

"My Psychology has Evoluted into Demonology. The one is harmless; the other dangerous. The two conditions ebb and flow through my blood like the tides in the Bay of Fundy. Possessing great power for good, I can not do wrong. Hence must ask you to release me from two promises.

"I. TO FURNISH COPY FOR THE G. F. T. NEWSPAPERS.

"II. TO DELIVER A LECTURE IN PHILADELPHIA.

"Although the Y. M. C. A. are too polite to refuse the Hall, I know they would prefer to be released, and as the papers with one exception declined my ad., that expense is saved. The more I see of the people the less I like them. A born aristocrat, my Evolution carries me back to my little companions in Madison Square, where I hope no grown person will have the presumption to speak to me! The Universal law of compensation is inexorable. All healthy action must be involuntary to command success. Where Design, Object, Motive, Fame, Money, Ambition, Passion, Appetite are the Motors, failure is certain. To be conscious of silently floating into the Maelstrom of Fate without the power of resist-

ance produces a strange sensation. Some unconquerable destiny influences my action. The changes going on in my nature vary with the elements. I am as inconstant as the weather and never know my mind two minutes in succession. My next Evolution may be to your advantage. But as I feel now, I wish in no way to come again in contact with the grown-up world. Though your subscribers got the value of their money in each number, why not send them in addition, when ready, your bound volume of Eight? The magnetic Psychology of the children calls me through the air, saying: "Give up the papers and lectures and come back to us for we are as lonely without you as you are unhappy without us. The adult community has failed to comprehend you after almost half a century's experience, while we little people understand you at sight." Once more then, good bye to Journalism and the Public Stage forever. G. F. T."

AMERICAN SOCIALIST.

THURSDAY, APRIL 26, 1877.

RATES OF POSTAGE.

SOME of our correspondents have asked us to publish the legal rates of postage so that they might avoid mistakes in mailing manuscript and papers. We cheerfully comply. All mailable matter called "domestic," i. e., matter sent from one point to another within the United States, as distinguished from "foreign" mail matter, is divided into three classes, known as first, second, and third-class matter. These classes are subject to different rates of postage.

First-class mail matter consists of letters, sealed packages, matter wholly or partly in writing, except book manuscript, local or drop letters, and postal cards. *The rate on this class is three cents for each half ounce or fraction thereof.*

Second-class mail matter embraces all newspapers, magazines, and periodicals, exclusively in print, addressed to regular subscribers, and mailed from the office of publication. *The rate for this class is two cents a pound on periodicals issued weekly or oftener; on those issued less frequently, three cents a pound.*

Third-class matter embraces all pamphlets, occasional publications, transient newspapers, magazines, handbills, books, maps, and many other articles not included in the first or second class. These are classified into two sorts and subject to different rates. The articles specified above, pamphlets, transient newspapers, etc., are subject to a postage of one cent for each two ounces, or fraction thereof; while printed cards, engravings, photographs, book manuscripts, unsealed circulars, seeds, cuttings, bulbs, ores, minerals, and many other articles, are subject to a rate of one cent for each ounce or fraction thereof.

Matter of the third class must be done up in wrappers left open at a side or end, so that the contents may be readily examined without destroying the wrapper.

The rates of postage on letters and newspapers to Canada are the same as within the United States. The postage on letters to Great Britain, France and Germany, is now five cents for each half-ounce or fraction thereof. Pre-payment is optional. Newspapers go to these countries at the rate of two cents for each paper, no single paper to weigh over four ounces.

THE BIBLE AND COMMUNISM.

J. H. N. makes the startling announcement in his creed published last week that he believes the Spirit of Truth has more essential connection with Communism than with the Bible. It will be startling at least to some persons who like myself love the Bible and know they have reason to love it for the blessing it has been to them and to all the world. Yet I think I have some idea what Mr. Noyes means and how what he says should be true.

I see it is true in this light: If the Spirit of Truth has any dealings with us, it will be first in the way of improving our characters—making us good men and women, saving us from sin. But Communism is the school for that. The Bible tells us what is good, but Communism helps us to attain it. Actual Community life is to the Bible what practice or drill is to a textbook. The master writes the text-book and uses it in his school, but the drill is more essential to his purpose after all.

The Bible standard of character is the Community standard exactly; it is the only standard of character which makes it possible for persons to live happily in a Community. We have this standard in one word thus: "Thou shalt love thy neighbor as thyself." We have it also described in detail as follows:

"Charity [or love, as it is more properly translated] suffereth long, and is kind; charity envieth not; charity

vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."—(1 Cor. 13: 4-8).

Now Community life is the only school of practice for perfecting us in this character. The pressure or the stimulus of ordinary social circumstances is insufficient. The mills of isolation grind too coarse, but the Community mills grind "exceeding fine."

I can speak from experience. I never knew what selfishness was till I tried to be a Communist. I was like Paul, "alive without the law." I did not know what the law of love required. In my own family circle, with father and mother, and brothers and sisters, love was natural, as you may say. It was comparatively easy not to envy my sister, not to be easily provoked with my brother, not to think evil of my father, nor seek my own where the happiness of my mother was concerned. I could hope all things and bear all things with them. They were part of myself—my own flesh and blood. But to apply this standard to my relations with my neighbor, that was another thing. But Communism put me in the same home and at the same table with my neighbor, and so my selfishness got between the upper and nether millstone. I saw the breadth of the commandment; sin revived, and I died. There is nothing but torment in Community without that charity which Paul describes. We are all put under the greatest possible pressure to obtain it. We are put under attractions of the strongest kind and under pressure of the strongest kind to part with selfishness.

And here, by the way, is where Christ comes in, in my creed. If any body thinks he can get that charity without faith in Christ, I do not; but that is one of the personal assurances of which Mr. N. speaks, that can not be urged upon others. Still it holds good that Communism is the school of practice for perfecting us in that charity, and Christ himself can not perfect us without it.

Charity is to abide when tongues cease and prophecies fail and knowledge vanisheth away. Is not this equivalent to saying that Communism will abide when the Bible has finished its work, and that the Bible was made for Communism and not Communism for the Bible?

Again I see that example is the best kind of preaching, and the Spirit of Truth must be more interested in producing an example of a true life than in any theory about it. It may inspire a book, but its grand function is to write on the heart. Paul says to the Corinthians, "Ye are our own epistle . . . ministered by us, written not with ink, but with the spirit of the living God." The Spirit of Truth wants to embody itself in human character and preach by a living Bible. Christ is effectually preached, not by the Gospels, but by the unity of his disciples. It is the unity of his disciples that will compel the world, if it ever is compelled, to believe that he was sent of God.

The Spirit worked on the day of Pentecost without any New Testament. It came when the disciples were "all with one accord in one place." It was invited by Communism and its baptism was a new power of Communism.

The Spirit of Truth comes to lead us into all truth—scientific truth, religious truth, material investigations and spiritual explorations, and there is no school or university that can offer it a chair so well endowed as Communism can. No school can offer it such favorable conditions and resources, external and internal, and especially internal. The distractions and incompetencies of selfishness are infinite. They are as unfavorable to the study of the truth as a state of civil war is to national improvement. To invite the Spirit of Truth and give it every facility as a teacher, the school must have the quiet, the freedom from care, the passional serenity, the mutual sympathy and *esprit du corps*, as well as pecuniary independence which true Communism alone can offer.

Christ indicates the superior condition for the discovery of truth in the saying, "If any man will do his will, he shall know of the doctrine!" We shall be taught mysteries when our hearts are pure from selfishness and we keep Christ's commandment to "love one another." It is not as Bible students, but as Communists, that the Spirit of Truth will delight to communicate with us.

R.

NOBODY can doubt that the design of the present style of a young lady's dress is to make her look like a mermaid. See her in full fashion and say if she does not look like a fish from her waist down, and better fit to glide in the water propelled by her tail than to be try-

ing to walk on land. If men had nothing else to do but keep up an everlasting masquerade, they might dress to represent centaurs.

THE SHORT DRESS IN NEW-YORK.

A WOMAN crossed Printing-House Square yesterday followed by a crowd of louts, who dogged her footsteps. When she stopped, so did they, and stared into whatever store or office she entered, remaining outside, flattening their noses against the window, and all because of the difference in garb. Her skirts did not trail over the filth of the pavement. She did not draw after her four inches of train, stiff with coagulated muck and unfit for human touch. She was not inclosed in a flexible iron cage half of whose use it is to impede locomotion. She was not weighed down by sundry pounds of useless cloth. She could with ease have jumped a ditch, climbed over a fence, or run from a burning building without stumbling in the useless folds of her dress and making the first fatal obstruction in hall or stairway. She wore a few inches less than the prescribed length of a female skirt, and this is all that is required to make her the head of a procession of hooting stupid wherever she goes, and possibly subject her to arrest.—*Daily Graphic*.

BRISBANE'S REPLY TO EVANS.

[MR. BRISBANE asks us to print an answer to the attack made upon him in our columns by Mr. Evans. We accede to this request because it is no more than fair that the answer should go where the attack was read, and also because Mr. Evans specially called for quotations from Turgot which Mr. Brisbane here produces:]

Buffalo, N. Y., April 2, 1877.

EDITORS AMERICAN SOCIALIST:—MR. EVANS' letter in your issue of March 29th can hardly be allowed to pass unnoticed. He begins as follows: "A few years ago Mr. Albert Brisbane delivered a lecture on Auguste Comte before the 'New-York Liberal Club,' on which occasion he stated that Comte had appropriated the conception of the 'Law of the three States' from Turgot without acknowledgement, and furthermore that the name of Turgot did not occur in Comte's writings. The injustice and falsehood of both these statements was pointed out to Mr. Brisbane by myself and others at that time. Mr. Brisbane may find it essential to his peace and comfort to cherish a falsehood after his attention has been called to it," etc., etc.

Now, in the first place, I wish to say that Mr. Evans grossly misrepresents me in that part of his statement which I italicise. I did not say on the occasion of the lecture referred to that Turgot's name did not occur in Comte's writings. I had at that time studied Comte attentively with special reference to his sociology, and previous to my lecture I went carefully through his Social Physics twice to satisfy myself on the point of his mentioning Turgot. Therefore I knew perfectly well that Turgot's name *did* occur in Comte's writings in a general way. What I said was that Comte gave Turgot no credit for priority in the discovery of the Law of the three Stages, or the Law of universal Progress; and that in his formulation of the law he refrained from any mention of Turgot as having first conceived it.

Mr. Evans starts out by adroitly combining his two assertions, one true and the other false, as if he hoped to get them through together like a pair of Siamese twins. But he is too fast. The first will do and I am prepared to stand by it, but he must not attempt to fix upon me the second.

Mr. Evans next proceeds to extol Comte for his great impartiality, and strives hard to prove the impossibility of any unfairness in him by showing his "generous recognition" of all who had in any way contributed to the work of human improvement. The following he gives as Comte's acknowledgement of his "obligations" to Turgot: "After Montesquieu the next great addition to Sociology (which is the term I may be allowed to invent to designate Social Physics) was made by Condorcet, proceeding on the views suggested by his illustrious friend Turgot. Turgot's suggestions with regard to the theory of the perfectibility of human nature were doubtless the basis of Condorcet's speculation exhibited in his Historical Sketch of the 'Progress of the Human Mind,' in which the scientific conception of the social progression of the race was, for the first time, clearly and directly proposed, with a distinct assertion of its primary importance."

Taking Mr. Evans on his own ground, we are of course to assume that the above is the best he can offer on the point at issue. It seems to me that he would have made a stronger case by abstaining from any quotation at all, since the quotation given is really a tribute to Condorcet. Comte here merely mentions Turgot as the "illustrious friend" who furnished Condorcet the

basis of his Speculations on the "Progress of the Human Mind," but distinctly attributes to Condorcet, in the lines I have italicised, the merit of the scientific conception of social progression.

It does very well for Mr. Evans to quote Mill and to laud Comte's generosity and impartiality towards all men of science, also to lay great stress upon the honor conferred by enrolling Turgot in the "Calendar" of the illustrious; but all this is to no purpose here. The simple question to be decided is: Does the author of Positivism announce any-where in his writings that his law of the Three Stages is taken from Turgot. If he does, that is the extract that would have given point to Mr. Evans' letter.

I now come to his closing paragraph: "I hope, however, Mr. Brisbane will redeem his promise to furnish Turgot's version of the 'Law of the three States.' I venture to suggest that unless he displays a keener insight into the nature of laws as stated by Turgot, than he has heretofore exhibited, I incline to the opinion that it is highly probable he is mistaken, or worse." As far as I can catch the meaning of these closing lines, which it must be admitted is not very clear, Mr. Evans imputes to me an incapacity to understand Laws, "or worse." Happily the Laws may now stand for themselves. I will here comply with his request for Turgot's "version" and leave his "keener insight" to draw an impartial conclusion. I precede the "version" with Comte's formula, and invite the intelligent reader to compare and judge for himself:

COMTE'S VERSION.

"From the study of the development of human intelligence in all directions and through all times the discovery arises of a great fundamental law to which it is necessarily subject, and which has a solid foundation of proof, both in the facts of our organization and in our historical experience. The law is this: that each of our leading conceptions, each branch of our knowledge, passes successively through three different theoretical conditions: the theological or fictitious; the metaphysical or abstract; and the scientific or positive.

"First Stage.—In the theological state the human mind, seeking the essential nature of beings, the first and final causes (the origin and purpose) of all effects—in short, absolute knowledge—supposes all phenomena to be produced by the immediate action of Supernatural beings.

"Second Stage.—In the metaphysical state, which is only a modification of the first, the mind supposes, instead of Supernatural beings, abstract forces, veritable entities (that is, personified abstractions) inherent in all beings, and capable of producing all phenomena. What is called the explanation of phenomena is, in this stage, a mere reference of each to its proper entity.

"Third Stage.—In the final, the positive state, the mind has given over the vain search after absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws—that is their invariable relations of succession and resemblance. Reasoning and observation duly combined are the means of this knowledge."

TURGOT'S VERSION.

"Before comprehending the inter-connection of physical effects, nothing was more natural than to suppose that they were produced by intelligent, invisible beings, resembling ourselves; for what else could they resemble? Whatever happened independently of human action was the work of some god, to which fear or hope soon caused a worship to be rendered. This worship took its character from the veneration paid to great rulers; for the gods were only more powerful men, and more or less perfect according as they were the product of an age more or less enlightened as to the true perfections of humanity.

"When philosophers came to recognize the absurdity of these fables, without however having acquired exact ideas on natural history, they thought to explain the causes of phenomena by abstract expressions, such as essences and faculties: expressions which explained nothing, and on which they reasoned as if they were real beings, new divinities substituted for old ones. They pursued these analogies and multiplied the faculties to account for every effect.

"It was only very late, in observing the mechanical action which bodies exercise upon one another, that the mind, guided by this mechanical action, framed other hypotheses, which mathematics could develop, and experience could verify." (Translated from the *Historie des Progrès de l'esprit Humain*).

Should there still be a disposition to deny that Comte's formula is contained in Turgot's, I will call attention to what Littré (the former's most eminent dis-

ciple in France) says on the subject. Comparing the two versions or statements, he remarks:

"The latter (Turgot) saw the conception only as an idea to meditate upon; Comte saw in it a sociological law; Turgot connected with it no outline of the development of the human race; Comte, with the aid of the law, developed the entire historical series; Turgot did not perceive that he held one of the necessary elements of a philosophy; Comte, with the same sweep of thought, rose from history, which had become a science, to philosophy which had become positive."

Littré thus acknowledges the unity of the two conceptions—which ends what I have to say to Mr. Evans.

In conclusion, I must say that I regret this controversy in relation to Comte. Instead of criticising, it would have been better to have looked only on the good side, and I desire now to state that Comte has rendered great services to Social Science for which the future will honor him. He has demonstrated to the scientific world upon its own ground that sociology is really a science, not a speculation nor dream as has been held, and that it belongs to the hierarchy of the sciences of which it stands at the head; that its phenomena, like all others, are governed by laws, and that these laws, discovered by the human mind, give the latter the power of social prevision and regulation. He has beaten into the heads of the scientists of our times these great truths and opened their intellectual vision to new and wider social horizons. Truly, A. BRISBANE.

CO-OPERATIVE INVESTMENTS.

[A paper read at the Coöperative Congress, 1877.]

THE safe and profitable investment of capital and the establishment of productive coöperation on sound coöperative principles are the most important subjects at present engaging the attention of the coöperative world, and a more than ordinary interest attaches to the discussion of these topics, in consequence of the serious losses which have been sustained by the investments of some influential societies within the last two or three years, and the comparative want of success which has attended many of the attempts to establish coöperative manufactures, not only as commercial undertakings, but more especially their failure to alter the relative positions of capital and labor, or to improve permanently the condition of the laborer, by giving him in some direct way a more equitable share in the wealth produced by his labor. It is to be feared that many societies, in making some of their larger investments, have been more influenced by a desire to make money than to promote the higher aims and objects of true coöperation; and in the establishment of our productive industries we have followed too closely the practices of a grinding and unprincipled competition, the end of which it was the object of the pioneers of the coöperative movement to uproot and destroy by the establishment of a more just and equitable system. And one of the first considerations in seeking for sources of investment for our surplus capital should be to make it subservient to the development of a higher social condition, by lifting up the movement out of the beggarly elements of mere profit-mongering and "divi" hunting, into a purer and less tainted social atmosphere. But to accomplish this we shall have to strike out into a bolder and less selfish course of action; and when once coöperators have zealously made up their minds to such a course, they will find the difficulties which stand in the way are of a much less formidable character than they have hitherto anticipated. The establishment of coöperative villages is not a new idea; it has been frequently and ably advocated in the columns of the *Coöperative News*; and it is an opinion held by many of the older and more advanced coöperators that this form of association in some way will become an important feature in the movement, and that the establishment of such communities will give special facilities for the development of all the great advantages, social, moral, and material, claimed for coöperation.

If, by a practical discussion, we can succeed in giving a tangible and definite form to the idea of a coöperative village, and can show a fair probability of its success, we shall at least do something towards commending it to the thoughtful attention of those who are earnestly desirous of developing more rapidly than hitherto these advantages.

In entering upon the consideration of this subject there are several important questions which at once present themselves to the mind. First of all, what do we mean by a coöperative village? What is to be the character of its organization? What the nature of the employment to be carried on by the inhabitants? How is the wealth which will be accumulated to be disposed of? Should it be divided among the members individually? Or, should there be a community of property; or in what other way can its benefits be applied to those who contribute to its production and increase? And, lastly (although this will be the first question with many), will it pay? These and many other questions of detail can only be settled by those who are to have the responsibility of framing laws and regulations for its establishment and guidance. All that we can hope to do in the brief

limits of a paper is to lay down a few general principles and endeavor to show their practicability. And, I should say, first, that the basis of a coöperative village would necessarily be the possession of a good landed estate. The most eminent social and political reformers have always insisted that one of the first steps towards the social elevation and improvement of the people should be the acquisition of land. Its usurped possession by wealthy and powerful (and powerful because wealthy) individuals is one of the great curses of our social system.

We will suppose, then, to begin our experiment with, we have a freehold estate, of say, one hundred acres of good average land in some eligible situation, not too near a large manufacturing town, so that its pure air would be tainted by an unhealthy atmosphere; nor yet so far away from some large center of population that communication would be either difficult or expensive. Having secured a suitable estate our next object would be to colonize it; and we should, therefore, require a number of dwellings constructed on the most approved principles of domestic architecture, so as to secure the health and comfort of the inhabitants. Let us say, for the sake of illustration, that we begin with a hundred to a hundred and fifty houses. Attached to every dwelling should be a small plot of ground for the cultivation of plants and flowers. A flower garden is an endless source of pleasure, and agreeable and healthy employment for leisure hours, and an interesting means of education for children. Having succeeded in obtaining an estate, and placed upon it a sufficient number of suitable dwellings for the commencement of operations, the next step would be one of vital interest and importance, for upon it, in very large measure, would depend the success of the undertaking.

I refer now to the selection of the men and women who should be the first residents and pioneers in the establishment of the scheme. This selection would have to be made with very great care, otherwise this coöperative child would be strangled in its very birth. Some of the most essential qualifications would be strict sobriety, persevering industry, a good share of sound common sense, men of some experience in the world, and who have manifested an intelligent and disinterested zeal in the welfare of the coöperative movement; and above all, they should be men of high moral character. The qualifications of the women too, should not be overlooked. They should have a good knowledge of domestic affairs; be neat and tidy at all times in their persons, and cleanly and orderly in their household arrangements. The election of members of the community would be influenced also by the nature of the occupations they would have to follow. Every member in some way or other would have to be a worker. There should be no drones in the hive. No family consuming and not producing. And here arises a very important consideration, namely, what should be the nature of the employment to be carried on in the village. There must, of necessity, be a number of agricultural workers, men of some intelligence who would know how to cultivate the soil and develop its utmost fertility; but a purely agricultural village would not be likely to succeed well, and we should, therefore, have to establish other occupations, and, in doing this, the choice would have to be influenced by certain important considerations. They should be, in the first instance, trades producing useful articles of every-day consumption, and such branches of manufacture as could be established at first on a small scale, not requiring expensive machinery, or large and costly workshops; yet, nevertheless, such as could be developed into extensive industries if successful. Then, variety of employment should be aimed at, suitable both for men, women, and young people of both sexes; and it should be the object of such a community to produce, as far as possible, all that they require to consume among themselves. Perhaps some of the following would be among the easiest branches of business to establish, and the most useful when brought into operation: The manufacture of clothing of all descriptions, including ready-mades for men and boys, women and girls, both externals and under garments, hosiery, boots and shoes, hats and caps, furniture, and articles of domestic utility, etc. Then we should have on the estate a variety of the most useful and profitable domestic animals—cows, pigs, poultry, and a few colonies of bees. These would not only be sources of profit but would become studies of interest and a constant means of enjoyment. The imagination will easily add to this many features of pleasure—the social gathering, the friendly intercourse, the village library and reading-room, lecture hall and school-room, and a thousand and one sources of happiness and enjoyment within the reach of a well-ordered community. But leaving the sentimental let us turn to the more practical features of the proposed scheme. What are the conditions likely to make it a paying concern? In answering this question we think there is abundant scope for safe calculation. There is, first, the production on the estate of a very large proportion if not all the necessities of life, at the cheapest rate and of the best description; bread, cheese, butter, milk, and eggs; fruit of all kinds and vegetables of every description, at the door of the consumer. No cost of transit, and the least possible cost of distribution; the expenses of living would be reduced to the lowest point; there would be small rents and few taxes, and no expensive establishment to support. Un-

der these circumstances, the cost of production of goods manufactured would be greatly reduced, while there would be the highest incentive and best motives for industry in constant operation; there would be a laudable emulation to do as much as possible in the best possible manner, inasmuch as nearly all the wealth produced would be the property of those who produced it. Looking at such an establishment from the most practical point I can scarcely see an element of failure in it. Here we should have an industrious community producing at least twice or three times the amount of nearly all the necessities of life required for its own use, with every facility for disposing of the surplus at a good profit amongst the various societies, or through the Wholesale; so that there would be a source of increasing wealth in constant operation. There could not possibly be any safer investment of capital than the purchase of landed estates. For purely agricultural purposes it might not possibly pay a large interest, but disposed of in the way suggested by the establishment of coöperative villages, I see no reason why it should not pay equal to any investment that could be made. But the mere pecuniary advantages ought not to be the only consideration influencing us in this matter. We are all anxiously looking for the advent of a higher and better social condition of the worker, and one successful experiment of this nature would have a marvelous effect on the future of coöperation.

It would add greatly to the dignity of labor, by demonstrating that the most useful are the most honorable members of the community and would tend to destroy the invidious distinctions which often exists between one class of workers and another; while the position of no workman would be degraded, and the estimation in which the more humble toilers are held would be greatly enhanced. The anomaly of one order of workmen receiving a much larger remuneration for their labor than others who are following equally useful occupations would be destroyed; while the vexed question of "bonus to labor" would be settled on an equitable and permanent basis, as all would have an equal share in the wealth of the community. But we come inevitably to the question—How is it to be done, and in what way are the means to be raised for carrying such a scheme into effect? The cost would certainly be considerable, but not more than the resources of two or three wealthy societies could easily furnish. The Agricultural Laborers' Union contemplate an attempt at coöperative farming. Why not communicate with them, and devise a scheme in which they and coöperative societies and individual members could mutually join? And I would respectfully suggest that the Central Board should inaugurate a committee, partly of themselves and others, who would take an interest in the question; that such committee should draw up a scheme and issue a prospectus, and bring the subject prominently before the coöperative world, and under the notice of wealthy philanthropists. There should be no lack of practical sympathy with such a movement. The time has come, when for the honor and welfare of the cause, some special effort should be made to raise coöperation above its present level, and give it a character worthy of its name.

—W. CAMPBELL, in the "Congress Papers."

CO-OPERATION IN THE SHOE-TRADE.

Boston, April 22, 1877.

EDITOR AMERICAN SOCIALIST:—It was my fortune on the 21st inst. to be present at the meeting of "The New England Shoe and Leather Association" in this city. Ex-Governor Claflin occupied the chair and introduced among other speakers Hon. Jackson Shultz, from New-York. The drift of this gentleman's remarks was to stimulate the New England manufacturers to co-operate together, especially the shoe-men, in supplying the markets of South America, the West Indies, etc., with their wares. The chief argument urged in favor of this proposition was the fact that in certain parts of Europe, particularly Switzerland, leather is purchased in Boston, exported to these foreign countries, worked up into shoes, and from thence sent to South America and the West Indies, and sold at prices under those of the Yankee manufacturers. This, the speaker declared, was inconsistent with our Yankee thrift, and could be easily overcome by a little wise management in the way of co-operation. One firm alone could not afford the expense, but many combined might, by systematic effort, send out agents to these different localities and thus open up new markets for their goods.

The argument seemed plausible, but was objected to on the ground that labor was cheaper in Europe than in this country. To this Mr. S. replied that in the metropolis of Switzerland, where this business is carried on, it is true that the laborer works for forty cents per day, but aside from this, he receives a share of the profits of the concern. This makes him a kind of partner and stimulates him to the best use of his time and capability. The grand organizer of this movement was a New England man, and a Socialist. He superintended, not only the work of the workmen but also their household economies. He provided a common table with

coarse but wholesome food, where meals could be had for three and five cents each; also a coöperative store where the necessities of life could be purchased at the lowest prices. In this way the artisan could afford to work for small wages.

Not only was the raw material with which the shoes were made, particularly the leather, purchased in and transported from Boston, but the machinery also used in their manufacture, came from this country. The chief factor in the whole thing was Yankee brains applied in the way of coöperation, and the results were thus easily accounted for.

The conclusion to be drawn from the gentleman's logic is plain enough: If the New England manufacturer were less independent and selfish in his business outlook, and more ready to cast his lot with others the result would be a greater income to his own pocket.

H. W. B.

From the *Daily Graphic*.

INTERVIEW WITH R. B. HAYES.

CONVERSATION WITH HIM WHEN HE WAS GOVERNOR OF OHIO—HIS ANCESTRY AND LITERARY TASTES.

THE following letter has been furnished THE GRAPHIC by a gentleman who has had the notes in his possession for some years. It will be found perfectly authentic and very interesting:

Some time in the spring of 1872 I was riding out of Cincinnati one day, when I heard the conductor say behind me, "How do you do Governor?" Turning round, I saw a very upright-looking man, with sandy hair and red beard, who, I at once suspected, was R. B. Hayes. He had on a stove-pipe hat, not very shiny or new, and his clothes were quite plain, with nothing marked about them. He did not even have a watch chain conspicuous. Almost the only thing about him which would indicate the gentleman was a pair of kid gloves. He looked too strong to be passed over as a common man; but his clothes and general appearance were not quite up to the exquisite, not quite up to what you would expect of a man in Connecticut. He looked as though he might be indifferent and careless about such things. In a few moments he passed forward into the middle of the car and took a seat before me, and when the conductor sat down near me I wrote on a slip of paper, "Is that Governor Hayes?" and handed it to the conductor. He looked at it and nodded. We rode along for two hours. Finally, when we got to Xenia, I went forward where the Governor was and introduced myself to him as from the East and as being acquainted with some distant members of his family, who sometimes inquired of me if I ever saw Governor Hayes when I was traveling in Ohio. He at once straightened up; before that he had been sitting in the seat as though he were not thinking about any thing in particular. He looked a little yawny and as though he had nothing to think about just then. But when I spoke to him he straightened up and put on his dignity, and seemed to put himself behind a bulwark, as it were, till he could take an observation of me. In that moment he made me feel as though he were a pretty sharp, cautious, resolute kind of man; he seemed to have very much of those qualities about him. When I told him who I was, he immediately became very condescending, and invited me to take the seat with him. I found him a very sociable, affable man, and he appeared to be at home and sympathetic toward all such topics as I was interested in—in literature and some kinds of science. I learned from him that he was on his way to Columbus, to confer with men there with regard to the Toledo and Columbus Railroad, which has since been built.

I remember our conversation by topics. For the most part I led off on the subjects and drew him out. Supposing that he was born in Vermont, where his father and mother were born, I said "I suppose you have a good deal of feeling of the New Englander, although your home is here in Ohio." He answered, "I was born in Ohio." Well, that led on to a considerable conversation about the different social elements of the State of Ohio, the New England element of the Connecticut Reserve in the northern part of the State, the Virginia or Southern element in the most southern part of the State, and the Pennsylvania element. He said those Virginians had great love for farms—seemed to have a great talent for land. Then he mentioned the old Sullivant family, whose home was near Columbus; said they were an old Virginia family, who once owned 16,000 acres of the very richest of the land in the neighborhood of Columbus. One of the Sullivants, Michael, had in Illinois 10,000 or 20,000 acres of corn. He also told me of Mr. William Sullivant, a banker and botanist there. I had never seen Sullivant, though I knew he lived in Ohio. What Governor Hayes said about him led me to call on him and the result was that I spent some time, for two years, in studying mosses and liverworts. I remember he (Hayes) expressed this opinion about the northern and southern elements in the State of Ohio. He said the northern element had the greatest average intelligence in it, while the southern element produced the greatest leaders; the southern element had given the State two Governors to the northern one. He told me that the system of common schools in this State was set going by the administration of a southern Governor, and also their canal system.

Then we had a little chat about Howells and the *Atlantic*. He seemed to think Mr. Howells about as good as Hawthorne in the matter of style. I had "Pepys' Diary" with me. He had read Pepys and knew

something about him. I don't remember any thing of our talk about books and authors nor any of his opinions in regard to them.

He seemed to be pretty well informed about the genealogy of his family. After talking awhile he said that people were very likely to make a great account of their family or name. "We Hayeses," said he, "have always made a great account of our Hayes ancestry, but if you should let all the Hayes blood out of one of us, we should not turn pale." His idea was, that with a given amount of ancestral blood, say five generations ago, there would be so many inter-marriages and so much other blood mixed with it that it would not be the original blood any more than it was any thing else. It would be but a name. Then he told me of an acquaintance of his by the name of Jones who showed some old family portraits; the man had more or less family pride and made considerable account of the family features. Governor Hayes showed him by the portraits, that what he called the "family features" were not the Jones cast of countenance but the Brown cast of countenance, and came in through that woman (pointing to one of the portraits); and he said to him: "You are not a Jones but a Brown, and you ought to be proud of it." Then he laughed a very pleasant laugh as though he understood all those things. And yet he had plenty of family interest for all that. In speaking of Larkin Mead, I expressed the idea that Larkin derived his talent from the Noyes family. Governor Hayes bristled right up at that, and seemed quite alert to have that corrected. "No," said he, "he got it from the Hayeses." Then he laughed and said, "Well, no, he got it from the Smiths. I have always said that we got all our talent, if we have any, from the great family of Smith." Then he went on to tell me some things about his grandmother, Chloe Smith. When he got to Columbus I supposed he would take a carriage and go up to the city, so I started along; but he followed me, and we walked together for nearly a mile. The carriage drivers recognized him, I noticed. When we got well into the city, he said there was something the matter with his bag, and turned into a trunk store. He bade me "good evening," and that was the last I saw of him. He was a fine-looking man, and had the most commanding figure that I saw on the cars anywhere during those four years that I traveled.

ALFRED BARRON.

PEOPLE WHO DON'T MARRY.

From the *Congregationalist*.

On the stage road between Athol and Petersham is located a peculiar religious people who bear the name of Howlandites or Fullerites. They date back their origin twenty-one years, to the association of three pioneers, Fred. T. Howland, a Quaker from New Bedford, and two Worcester women. A year or two later, eight persons living in Athol joined themselves to the community; one of these was Leonard C. Fuller, the present head of the sect, Friend Howland having been killed by a runaway horse two years ago. His associates revere the deceased as a prophet. They differ from the Adventists whom they closely resemble in many respects, in believing that the reign of Christ, soon to begin, will be spiritual, not personal. They number about twenty adherents, and last winter were incorporated by the State Legislature under the name of Adoni-Skomo (Hebrew for "the Lord is there," Ezekiel 48: 35). Grains form the staple food of the "Fullerites," and water is their drink. No flesh is eaten. All property is held in common. There is no marrying among them, and if a member wishes to be married he leaves the community. A half-dozen children have been adopted, who are taught by one of the sisters. The dress of the community is very plain. They observe the seventh day as their Sabbath, and hold services in the family parlor, keeping silence or speaking "as moved by the spirit." The house is always open to visitors.

QUEER ORIGIN OF WORDS.

"Jet" derives its name from the Gagates, a river in Lycia, where was found the black stone which the French call gagate, or jaet, which we abbreviate into jet.

Pamphylia, a Greek lady, who compiled a history of the world in thirty-five little books, has given her name to the "pamphlet."

"Punch and Judy" are the relics of an ancient mystery play, in which the actors were Pontius Pilate and Judas Iscariot.

"Dollar" is from the German thaler, which is derived from Thal, the Valley of Joachim, in Bohemia, where the silver works were situated that made this coin.

"Bigot" is from Visigoth, in which the fierce and intolerant Arianism of the Visigoth conqueror of Spain has been handed down to infamy.

"Humbug" is from Hamburg; a piece of "Hamburg news" was in Germany a proverbial expression for false political rumors.

"Exhort" and "yeast" are from the same root, which signifies something boiling or overflowing.

"Gas" and "gust" have the same parentage.

"Gauze" derives its name from Gaza, where it was first made. "Damask" was first made at Damascus.

"Tabby-cat" is all unconscious that her name is derived from Atab, a famous street in Bagdad, inhabited by the manufacturers of silken stuffs called Atabi, our taffety, the wavy markings of the watered silk resembling pussy's coat.

—N. Y. *Illustrated Weekly*.

SCIENTIFIC NOTES.

Prof. Davidson has found that a line of a spider's web is composed of several strands. He succeeded in separating a line that was being spun out by a tarantula, into 28 different strands.

American Railroads use a cord and bell-pull to communicate between each car composing a train, and the engineer. In England they are introducing, with quite satisfactory results, a system of electrical communication.

The *Scientific American Supplement* of April 14th, publishes a long article by George Reuling, M. D., Surgeon in charge of the Maryland Eye and Ear Institute, Baltimore, from which we are led to conclude that the present ordinary structure of school seats and desks, together with the lighting of the schoolroom is fast developing near-sightedness in our rising generation. He thinks that whereas *oversight* is always and under all circumstances congenital, short-sightedness is hereditary only in an exceedingly small number of cases. "Short-sightedness is a disease, which if not arrested tends to destroy the eye."

Out of over 10,000 school-children examined, 1400, or *ten per cent*, were near-sighted—a fearfully large percentage. And the degree of the disease grew more and more intense from the lowest to the highest class in each school. Our space is too limited to give the scientific reasons for this disease, or the method of proper construction and lighting of schoolrooms and libraries. But it is a question of deep interest to all Communities who combine the school and home. Those interested should procure the Doctor's paper for study.

THE history of the reindeer of Lapland is well known, and from that history we learn how useful our own species may yet be made. As is well known, the Laplanders have large herds of these animals, and use them for beasts of burden and for draught, their milk and flesh for food, their skins for clothing and for covering their sledges. The reindeer is a very hardy animal, and draws the sledge of its owner with great speed. In one of the palaces in Sweden there is a picture of one of these animals, which is preserved with great care, from the fact that the animal from which it was painted drew the sledge of an officer, with important dispatches, the distance of eight hundred miles in forty-eight hours!—PROF. TENNEY, in *Popular Science Monthly* for April.

Many attempts have been made to regulate a number of clocks, located in different parts of a city, by means of electrical communication with a central astronomical time-piece, thus causing exact uniformity of time. But these attempts soon failed on account of the difficulties connected with the use of electric batteries, delicate contact breakers etc., requiring the constant attention of experts. Mr. E. A. Mayrhope, of Vienna, Austria, has devised a pneumatic system whereby all the clocks of a city, both public and private, can be made to keep exactly together. This system combines cheapness, simplicity and effectiveness. The great advantages of such a system are very manifest. The method of Mr. Mayrhope consists in causing a wave of compressed air to be sent through air-tight tubes. This wave is transmitted once every minute, when the minute-hands of all the clocks move forward the required distance.

By subjecting animals of different species to the action of alcohol, I made clear what had only been surmised previously, that alcohol reduces the animal temperature. I also found that, like nitrate of amyl, alcohol produces what is called its stimulant action by paralyzing the vessels of the minute circulation. By the same course of experiment I learned that the exposure of an animal to a degree of cold that is perfectly harmless when the animal is free from alcohol, is certainly fatal when the animal is narcotized from the action of alcohol. By pursuing the research so as to include in it the heavier alcohols, such as butylic alcohol and amylic alcohol (fusel oil), I learned for the first time that the more injurious effects of some of the common alcoholic drinks sold for the uses of man are due to these exceedingly poisonous compounds; and by observing the action of alcohol, when the action is long continued, on the visceral organs, the various organic changes it specifically engenders, independent of all other coincidental causes of disease, were actually determined. In a word, all my researches of a physiological kind on the action of alcohol, from which so much has been gathered in respect to the utter uselessness and the great harmfulness of that potent poison, have been made from observation of its effects on the inferior animals. Its effects in reducing temperature, in reducing vascular tension, in reducing muscular power, in destroying the action of the animal membranes, in impairing the structures of vital organs, could never have been certainly demonstrated if the lower animals had not formed the field of experimental investigation. In these experiments the lower animals suffered neither more nor less than millions of those human animals who indulge in alcohol, and I am sorry to say that, like the human animals, many of them became too fond of the agent that was producing their certain deterioration.

—B. W. Richardson, in *Nature*.

RECEIVED.

HE HOLDS THE FORT OF HEAVEN.—Song and Chorus. A Tribute to the Memory of P. P. Bliss. Price 40 cents. Cincinnati: F. W. Helmick. 50, West Fourth Street.

REPORT OF THE CO-OPERATIVE CONGRESS FOR 1877, held at Leicester, England, April 2, 3, and 4th, for the purpose of reading papers on, and discussing questions relating to, Co-operation. Manchester: Co-operative Printing Society, 17, Balloon-st., Corporation-st.

ITEMS OF NEWS.

HOME.

The Wamasutta strikers are very set in their way. Now is the time to find the Spring Beauty-full places. We shall have about 100,000,000 bushels of wheat to spare next year.

Mr. Hayes's troubles are likely to come from New England, and not from the South.

Stick to your religion but don't lap over too much: that is the advice to the Mormons.

The Americans invented steamboats, but they can not compete with England in running steamships.

Some folks are beginning to hunt for the old Whig party, now that the Republicans are going to pieces.

The N. Y. *Tribune* is giving a very liberal amount of space to appreciative criticisms of the pictures at the Academy of Design.

Wild hogs abound in the tule lands of San Joaquin, California. They are as good hunting as the fierce boars of the Hercynian Forest.

The Americans have found that they are just the folks to make paper for the European market. Had been buying foreign paper all along.

Robert Dale Owen expresses great confidence in President Hayes and his policy of conciliation. One more great man gone to the right side.

Anna Dickinson has quit the Eagle Theater. She says she was forced to do so by the repeated violation of contract on the part of the management.

The United States District Court for Louisiana has decided in favor of Mrs. General Gaines, but when she will get her \$35,000,000 no one knows.

It has been found that a newspaper publisher can not serve a morning and evening paper. If he does he will soon cleave to the one and stop the other.

The Anti-Mormons at Salt Lake City have resolved that they want a Territorial charter that will disfranchise every polygamist, and give them a secret ballot.

Go gently, Wade Hampton; you "have come down to a point in your life where it is important to move careful." You have been named for the Presidency, you know.

Folks are beginning to demand that men sentenced to death shall have the privilege of asking to be shot. Sheriffs and hang-men are such blunderheads in the business of hanging.

In case of a foreign war there will be a demand on our American armories for fixed ammunition first. The call for guns will not come till after one or two great battles in the field.

The pacification and disarming of the Indians is still progressing. Roman Nose wants some Roman Catholic priest to have to do with Indian affairs. He is a "run un" no doubt.

Professor Young, of Dartmouth, has gone to Princeton to keep an eye on the stars. A new telescope has been ordered, and a transit-building will be immediately erected for the college.

Benjamin Wade was the first man to name Mr. Hayes for the Presidency; he did it in February, 1875, and now he wants to go after the President like a blood-hound after a runaway slave.

Boston has got her Hoosic Tunnel, and now she wants something to pour into it. To this end she is trying to establish independent railway connections with the West. It does not yet appear how she will do it.

The Massachusetts folks are going to try on their prohibitory liquor law again. They have already got this bill through the House of Representatives, with a good chance for its final passage and signature.

The supply of honey from California seems likely to be perpetual. The bees feed on the wild flowers which grow in the inaccessible mountain pastures. One county alone produced 100 tons of pure honey last year.

Rhode Island has \$50,000,000 invested in 2,019 factories; these employ 56,450 hands, and pay out \$23,707,513 yearly in wages. The raw material used amounts to \$76,712,970 a year, and the products to \$126,659,872.

Mr. J. W. Schuckers, of Philadelphia, read a paper before the Liberal Club in which he said that our National Banks with a capital of \$500,000,000 divide an annual profit of \$45,000,000, besides losing \$20,000,000 in bad management.

If the proprietors of the Southern Hotel had given notice of their fire at once, every person in the building could have escaped. Why should not the persons any way injured in that fire have the same redress as if they had been in the Ashtabula disaster?

Miss Winnie Howells, the fourteen-year-old daughter of the editor of the *Atlantic Monthly* has written a sonnet which will soon appear. Mr. Howells' father was a newspaper man, and his two sisters are clever writers. Another good instance of the heredity of genius.

We must say that Hayes' Southern policy makes one feel as if he had had a change of heart. If Ben. Wade and those wicked boys up in the New England Gallery disturb the meeting and try to break up the revival—they will have to be prayed for or else put out.

The New-York Liberal Club has become too strait-laced. At the last election of officers the extreme radicals were defeated—they have since withdrawn and organized under the name of the Liberal Society. They propose to keep on talking about every moral and social question.

Tweed has become too unhappy to keep the secrets of the Ring any longer. He has made some sort of a confession and you ought to see the commotion the very rumor of it has made among the scribes and pharisees. They are all up at once, trying to contradict something or other.

George E. Waring, Jr., who is writing a series for *Scribner's Monthly*, on "Village Improvement Associations," thinks that women are just the ones to organize and control such societies. They are more used to details, are more in the habit of constantly "clearing up," and have more leisure than the men. A good idea. Blessed are the neat: for they shall inherit the front-yard and street.

When shall we ever get to the bottom of human goodness? Charles Tienan, a gentleman gambler, was dealing cards not

far from the Southern Hotel, when, hearing the cry of fire, he rushed into the burning building to save one woman and then another, and then to finally lose his life in the noble work.

The Grand Dukes Alexis and Constantine have been dining with the President. Mrs. Hayes didn't want to have any wine, but when she was told that the Russians wouldn't understand any such cold-water doings, she yielded the point, but gave notice that no such favors would be extended to the Americans dining at the White House.

The President's Louisiana Commission has done its work. The Nicholls Legislature has secured more than a quorum by secessions from the Packard House. The troops have been ordered to withdraw on the 23d inst. These two measures take all the sap and regularity out of the Packard Government and leave it nothing to do but to dry up and blow away.

The engineers of the Reading Railroad Company have struck. They make no complaint on the ground of wages, but denounce the President of that road for trying to compel them to leave the Brotherhood. The strikers get \$60 per month from their society while the strike lasts. Measures have been taken to prevent interference with the new drivers employed by the company.

FOREIGN.

France will be neutral.

The plague is increasing in Bagdad.

The odds appear in favor of Russia.

Roumania has ordered a general arming.

The Russian troops have crossed the Pruth.

The Czar addressed his troops on the Pruth, Saturday the 21st.

Facts will take the place of conjecture when the Russian army begins to move.

Russia has only 27 war vessels in the Black Sea; 25 of them are steamers.

The Russian officers in Paris have been called home to join their commands in the field.

The steamship line from Liverpool to Galveston, has failed. We hope better things for Texas.

Roumania means to be neutral, and have the war somewhere besides on her territory.

Lord Amberley's "Analysis of Religious Belief" isn't any great credit to him or to the unbelievers.

There are about 111,000 Bosnian refugees in Austria who cost their entertainers 400,000 florins per month.

Lord Derby said if England had not signed the protocol all responsibility for the war would have been thrown on her.

We must be prepared to see Austria march over into Bosnia and Serbia, just to make sure of the spoils when Turkey is cut up.

Abdul Kerim Pasha, the Commander-in-chief of the Turks, has been up to Rustchuck. Seventy Krupp guns went there too.

The latest discovery in Social Science is that of Sir Henry Thompson, who has found that eight is the golden number of guests for a perfect dinner party.

The Russian *chargé d'affaires* has been instructed to leave Constantinople. Some interest in that; but what you want, is to see the Russian army go to Constantinople.

The Russians have good roads from their camps on the Pruth to their camps on the Caucasus, and can transfer troops from one to the other in two or three days.

All quiet on the Danube. The river is rising and the mud is settling. To have a hard road before you and a plenty of bread and meat close behind you, that is all we know about war in this item.

Hayti and Santo Domingo are thinking evil of each other. The Haytians are afraid that Baez will get himself annexed to the United States. Don't seem to know that Gen. Grant is where he can do no harm.

Goldwin Smith has been telling the English that Canada will have to marry the United States after awhile. Canada don't think so yet, but she will probably get ready for a thrifty husband by and by.

Now we know the secret of the Pope's ability; he is about to die and it has leaked out that he is witty. Wit and wisdom are about the same thing; for great wisdom is always a surprise and, therefore, witty.

Bradlaugh's Malthusian pamphlet is selling well. Mrs. Anna Besant, his associate, made a strong defense against the charge of its being immoral. The case is not yet disposed of. The progressives on both sides of the Atlantic are contributing to defray the expenses of the trial.

Kalafat will soon be in the fire. An important place on the Danube near the Iron Gates, and the question is, Who is going to hold it—Turkey or Roumania? Prince Charles has resolved to defend it against the Turks and by so much he will help the Russians.

Russia is negotiating an alliance with Persia. The Shah will furnish 50,000 men to join the army of the Czar in Anatolia. The Province of Bagdad which lies in the valleys of the Euphrates and Tigris would no doubt appear a very suitable reward for any such favor, and add much to the importance of Persia.

Business is dull in Jerusalem. The making of souvenirs for pilgrims and tourists is overdone. The German settlers are increasing in Palestine. There is a colony of them at Mount Carmel. They have organized a line of small carriages from Joppa to Jerusalem, and are also opening a road from Carmel to Nazareth.

Dr. Jowett, the head-master of Balliol College, Oxford, has been astonishing the British by having Mr. and Mrs. Lewes (Geo. Eliott), for his guests. When they went to hear him preach, he came down his pulpit stairs, and, beckoning them forward, seated them in the bishops' chairs by the communion table, facing the congregation.

The latest novelty in the way of finishing the interior of business-places is a London refreshment saloon. The floors are paved, the walls are of majolica, and the ceiling is of enamelled iron handsomely painted in colors. This makes a finish that admits of washing, is not easily ignited and is much more durable than lath and plaster.

House-building is lively in Jerusalem. New blocks are springing up on the Joppa road, and on the north and west sides of the city, and even in the city itself. These are designed for the Jews of different nations, and are erected by societies, to be let or sold in many cases on some such terms as prevails in the English building associations. The Jews are no longer confined to a particular quarter, but can purchase land and build wherever they can find a man willing to sell.

Advertisements.

We find "The Ladies of the White House" in FRANK LESLIE'S POPULAR MONTHLY for April, succeeded in the May number by "The Presidents at Home," by Benson J. Lossing, LL.D. The article is illustrated with 17 fine engravings, showing places of interest in the history of our Presidents from Washington down. The May number is replete with choice literature, embracing short stories, incidents of travel, anecdotes, poetry, art, science, etc. It has some 70 illustrations among its 100 pages, concerning Benjamin Franklin, Santiago de Cuba, Elephant-Kapping in Ceylon, Charcoal-burning, etc., etc. It is indeed up to its best standard, and well worth its price—\$2.50 for one year. Send to FRANK LESLIE, 537 Pearl Street, New York.

EARLE'S HOTEL

Cor. Canal & Centre Streets, near Broadway,
New-York.

First class accommodation for 400 Guests.

Acknowledged the best hotel in the city
for the price.

Room & Board Reduced to \$2.50 per day.

Newly and Handsomely Furnished & Decorated.

Located convenient to business & places of amusements.

Cars from all Depots pass the door.

EARLE BROS. Proprietors.

THE FAMILY FAVORITE
SEWING MACHINES.

Light running. Well made.
Easy to learn. Durable.

Will do any kind of work with but few changes, and
require no adjusting or instruction.

THE GENERAL FAVORITE
Sewing Machines.

Tailors, Shoemakers, Saddlers,
And Manufacturers generally pronounce
them to be the

BEST IN THE WORLD.

Send for Circular and Price List to the

WEED SEWING MACHINE COMPANY,
26 UNION SQUARE, New-York.

PAINTING.

The Ingersoll Ready Mixed Paints
are manufactured by the Patron's Paint Company,
and sold, freight paid, at full trade discounts. It is
an absolutely pure article, and gives great satisfac-
tion all over the country. It is for the interest of
all about to paint, to write and have sent free their
book "Every one his own Painter." It will save
much money whether you buy their paint or not.
The address is 259, Front Street, New York.

—Farmer's Friend.

MILLER'S BATH HOTEL. Only \$2.50
per day. 39 & 41 West 26th-st., New-York.

THE
ONEIDA COMMUNITY,
PACKERS OF CHOICE
Fruits, Vegetables and Jellies,
ONEIDA, N. Y.

The vegetables put up by the O. C. are all
raised in the immediate vicinity of the Pre-
serving Factory, and great care is taken to
have them harvested at the best moment, and
canned while they are fresh.

The fruits are preserved in heavy syrup
made of the best white sugar, and are ready
for table use without further attention. The
aim has been to put them up in the best man-
ner. FRUITS IN GLASS AND TIN.

Send for Price List.

For Sale.

One Shapley & Wells upright Boiler and
Engine, 6 to 8 horse-power, little used; price,
\$250.00. One Clipper upright Boiler and
Engine, 5 horse-power, new; price, \$250.00.
One 24 in. Circular Wood Saw with Frame,
new; price, \$50.00.

Address, ONEIDA COMMUNITY,
Oneida, Y. N.

M. LAFAYETTE WORDEN, of Vineland, N. J., is
authorized to take subscriptions and advertisements
for the AMERICAN SOCIALIST, and to collect pay for
the same.

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from
the office of the AMERICAN SOCIALIST by
mail, post-paid, on receipt of the price:

HISTORY OF
AMERICAN SOCIALISMS.

BY JOHN HUMPHREY NOYES.

This volume gives a clear account of the Commu-
nistic experiments of the past, showing the causes of
their success or failure. It describes Owen's Com-
munity, Collins' Community, Ballou's Community,
the French School and the Enthusiasts of 1843, the
Fourier Phalanxes, Brook Farm, Modern Times, the
Broctonian Respirators, the Rappites, the Zoar-
ites, the Shakers, the Oneida Community, etc., etc.

"Few books more interesting than this have been
published in this country. * * * Mr. Noyes's history
has the advantage of dealing in a vigorous and lucid
style with what is itself of intrinsic interest. * * * He
points out the difference between the Owenites and
Fourierites—the Revivalists and Socialists—the Bible
men and the Liberals or Infidels, with remarkable
discrimination and vigor."—N. Y. Weekly Times.

"A remarkable book, both in its subject-matter and
in its treatment. It is the first and only attempt,
with which we are acquainted, to give a history of
American Socialistic movements. * * * Students of
Social Science will find in Mr. Noyes's book altogether
the best, if not the only, historical compend on the
subject."—Independent.

"A more interesting record can hardly be conceived.
* * * It is a valuable contribution to the social and
religious history of our country, and gives important
information that may be looked for in vain elsewhere."
—Hearth and Home.

[From the Boston Radical.]

"This is a thoroughly admirable and exceedingly
valuable book. We have read it carefully, with the
utmost interest from beginning to end, and most
heartily recommend it to any who may wish informa-
tion concerning a very important movement and
epoch in the history of this country and, indeed of
the world. It is unique as well as excellent. We
know of no other comprehensive or easily accessible
source of the facts of the socialistic movements in the
United States here collected. And the work is not
only a narrative, interesting as it is in this respect;
it is also a well-digested, philosophical analysis of
the relations of the different movements, and of the chief
principles of socialism in general, as proved to be es-
sential by the experience already had. The author
divides the socialistic history of this country into two
main epochs, and a transitional period between them.
These epochs, centered respectively in Owen and
Fourier. The history of these epochs and of the
Communities which were their practical experiments
is minutely traced; and the relations between them,
the causes of failure, the general results, the relations
of Socialism and Revivalism, the fraternization of
Owenism and Fourierism with Swedenborgianism,
the relations sustained between Socialism and Spiritu-
alism, the literary history of the movements, and
finally, Socialism in its relations to marriage, are dis-
cussed from the point of view of the historical facts,
in a masterly manner, it seems to us, and in a style
charming both by its clearness and enthusiasm."

The History of American Socialisms

Is a volume of 678 pages, on heavy tinted paper, bound
in cloth. Price, \$3.00.

HAND-BOOK OF THE ONEIDA COMMU-
NITY: Containing a Brief Sketch of its Present Con-
dition, Internal Economy and Religious and Social
Principles. 8vo., 48 pages. Price, 25 cts.

SCIENTIFIC PROPAGATION. By John
Humphrey Noyes. An 8vo pamphlet of 32 pages.
Price, 25 cts.

ONEIDA COMMUNITY COOKING, or a
dinner without meat. By Harriet H. Skinner.
16 mo, 50 pages. Price, 25 cts.

SALVATION FROM SIN, THE END OF
Christian Faith. By John Humphrey Noyes. An
8vo, pamphlet of 48 pages. Price, 25 cts.

A discussion of the practical basis of Christian Life
and Socialism.

CONTENTS.—I. Holiness the principal Object of
the Atonement. II. The Sins of the Old Testament
Saints Irrelevant. III. The Sins of Christ's Dis-
ciples during his Personal Ministry Irrelevant. IV.
The Sins of Believers during the Apostolic Age Ir-
relevant. V. Holiness actually attained by some in
the Apostolic Age. VI. Paul an Example of Salva-
tion from Sin. VII. Miscellaneous Objections to the
Doctrine of Salvation from Sin. VIII. Christian
Faith—the Act by which Salvation from Sin is At-
tained. IX. Characteristics of the Spiritual Man.

DIXON AND HIS COPYISTS: a Criticism
of the Accounts of the Oneida Community in "New
America," "Spiritual Wives," and kindred publi-
cations. By John Humphrey Noyes. Price, 25 cts.

MUTUAL CRITICISM. What it is, and How
it works. 16 mo, 96 pages. Price, 25 cts.

CONTENTS.—Origin of Mutual Criticism. Its De-
velopment in the Oneida Community. Theoretical
View of Criticism of Character. How to Give Criti-
cism. How to Receive Criticism. Illustrations of
Mutual Criticism. Historical and Hygienic Criti-
cism. Relations of Criticism to Communism. Shall
Criticism become General?

"This little book deserves to be received as an in-
valuable contribution to psychological knowledge."
—Galaxy Magazine.

"Persons interested in a real Social Science could
not do better than to read this suggestive little vol-
ume."—N. Y. Daily Graphic.

Any five of the above pamphlets to any single
address for \$1.00; the six for \$1.20.

BACK VOLUMES OF THE "ONEIDA
Circular," unbound. Price, \$2.00 per volume.

HOME TALKS. By John Humphrey Noyes.
358 pages, 12mo. Price, \$1.50.

Invaluable to students of Social and Religious
Science. Reveals the affluents of New Testament
Christianity, and the conditions of successful Chris-
tian Communism. Tells how to get a pure heart, live
a pure life, and prepare individuals for social organi-

Advertisements.

SOCIALISTIC LITERATURE.

(Continued.)

zation on the largest scale. Sent post-paid on receipt
of price.

"This volume gives a phase of Oneida Community
life not presented by the ordinary letters and de-
scriptions. It is a collection of informal Talks by
Mr. Noyes, given at different times and places, mostly
in parlors, to small groups of admirers and disci-
ples, who treasured his words and have made a re-
port of them for publication. Mr. Noyes simply cor-
recting the sheets. The Talks have the directness
and simplicity of conversation without its rambling
and diffusiveness. They have points. They say
things clearly, concisely, and in vigorous Saxon
terms. Moreover, they abound in common sense.
They have a tone of the healthiest and most sub-
stantial realism running through them all."—N. Y.
Daily Graphic.

MESSRS. TRUBNER & COMPANY, Booksellers,
57 and 59 Ludgate Hill, London, England, have the
"History of American Socialisms," the "Trapper's
Guide," and the "Hand-Book of the O. C.," for sale.
They will receive subscriptions for the AMERICAN SO-
CIALIST and orders for the other publications of the
Oneida Community.

Address, AMERICAN SOCIALIST,
Oneida, N. Y.

A BOOK FOR THE TRAPPER, HUNTER
AND FARMER.

THE TRAPPER'S GUIDE. BY SEWELL
NEWHOUSE and other Trappers and Sportsmen.
Fourth edition. 8vo. 216 pp. Price \$1.50

This book contains 32 full-page illustrations of Ani-
mals, Forest Life, etc., and numerous woodcuts of
Traps and trapper's appliances. It tells how to trap
all kinds of fur-bearing animals, how to cure their
skins, how to live in the Woods, how to build Boats,
how to catch fish in Winter, how to destroy the pests
of the Farm and Poultry yard, how to hunt Deer,
Buffalo and other game. It gives Narratives of the
Exploits and Experiences of Trappers and Sportsmen,
old and young. It tells where the best Traps are
made.

A UNIQUE BOOK.

FOOT NOTES; OR WALKING AS A FINE
Art. By Alfred Barron. Large 16mo. 380 pages.
Cloth, \$1.50. Sent post-paid on receipt of price.

"One of the most charming and fascinating volumes
published in the country since the death of Thoreau."
—Boston Transcript. "A bit of rural gossip worthy
the pen of I. K. Marvel."—N. Y. Evening Post. "Re-
plete with interest."—Golden Age. "A racy and sug-
gestive book."—Boston Advertiser. "A uniquely in-
teresting volume."—Boston Times. "A delightful vol-
ume; and shows how rich may be the discoveries of
an observing and cultivated mind in the common-
walks of life, and what a charm a simple and attrac-
tive style can throw about them."—Zion's Herald.
"All lovers of nature can take it home with full con-
fidence of many hours of delight."—Boston Common-
wealth. "The poetry of pedestrianism. All who
delight in outdoor life will find great enjoyment in
this book."—Congregationalist. "Descriptions of
natural scenes and homely incidents are given with
the exquisite tact of true poetry."—Advance. "It
has the smell of pine woods and clover fields in its
pages."—Daily Graphic. "These papers have a deli-
cate and delightful flavor which is extremely attrac-
tive."—N. Y. Evening Mail. "There are some parts
of this book of whose charm quotations will give no
idea. Such are those chapters which tell of 'The Old
Pasture,' 'The Old House,' 'Dirt'—a unique essay—
'Back Neighborhoods,' and 'Night-Walking.'"—New
Haven Palladium.

Published by the
WALLINGFORD PRINTING CO.,
WALLINGFORD, CONN.

For sale at the office of
THE AMERICAN SOCIALIST,
ONEIDA, N. Y.

For sale also by A. Williams & Co., 283 Washington
Street, Boston; Charles T. Dillingham, 678 Broadway,
New-York, and Booksellers generally.

Land, Loan and Intelligence Office.

OF
M. Lafayette Worden,
In the beautiful, young and growing City of
VINELAND, N. J.

Faithful attention given to any kind of business:
Buying, Selling, Renting, Loaning & Collecting
reasonably done.

O. C. Silks and Cheap Threads, also
Wheeler & Wilson's Sewing-Machines, for sale.
Address, with stamp, Box 1276.

THE NEWHOUSE STEEL TRAP

Universally known to be the best Trap in the
World, and the only Trap made which always
holds what it catches. Made in eight sizes,
adapted to the capturing of all kinds of ani-
mals, from the House Rat to the Grizzly Bear.

Manufactured solely by

Oneida Community, Oneida, N. Y.

Mr. Geo. W. Henck, 1204 Callow-
hill St., Philadelphia, is authorized to take subscrip-
tions for the AMERICAN SOCIALIST and to collect pay
for the same. He will also take orders for any of our
other publications.

Misfit Carpets.

English Brussels, Three Ply and Ingrain, also Stair
Carpets, Velvet Rugs, Crum Cloths, Oil Cloths, etc.,
very cheap at the Old Place.

112 FULTON STREET, NEW YORK.

Carpets carefully packed and sent to any part of the
United States free of charge.

SEND FOR PRICE LIST.

J. A. BENDALL.

Advertisements.

THE TRAPPER'S GUIDE: a Man-
ual of Instructions for capturing Fur-
bearing Animals. By S. Newhouse. Sixth
edition: with New Narratives and Illus-
trations. 215 pages, 8vo. Price, bound
in cloth, \$1.50. Address,
AMERICAN SOCIALIST, Oneida, N. Y.

Goodyear's Pocket Gymnasium.

ENDORSED BY THE MOST EMINENT PHYSICIANS.
The Most Complete System Of
PHYSICAL EXERCISE
Ever Devised for Home
Practice.



100,000 in use by men,
women and children.
Used standing, sitting or
reclining.
Hundreds of graceful
movements.
For home, office, schools,
hospitals.

The Gymnasium consists of very elastic rubber
tubes, of different sizes and degrees of force, made
expressly for these exercises.

Price-List.—No. 1, for Children 4 to 6 years,
\$1.00. No. 2, for Children 6 to 8, \$1.10. No. 3, for
Children 8 to 10, \$1.20. No. 4, for Children 10 to 14,
\$1.30. No. 5, for Ladies and Children 14 years and
upwards, \$1.40. No. 6, for Gentlemen of moderate
strength, \$1.50. No. 7, used by Ladies, Children or
Gents, \$2.00. No. 8, for Gentlemen of extra strength,
\$2.50. Full set, family use, 1 each (1 to 6), Two 7's
and Two 8's, \$16.00. Nos. 7 and 8 are fitted with a
screw-eye and hook to attach to the wall or floor. A
pair of No. 7, (\$4.00), or 8, (\$5.00), make a complete
Gymnasium and Health Lift. Sent post-paid on re-
ceipt of price. Address,

F. WAYLAND SMITH,
Business Manager Am. Socialist.
Oneida, N. Y.

Dunn's Patent
Measuring and Testing Machines

These Machines are used for measuring the
length and testing the strength of all kinds
of Silk, Linen, Cotton and Woolen Spool
Threads. Every dealer who uses Spool
Threads, and every manufacturer of Clothing,
Boots and Shoes, &c., should have one of
these Machines, if they wish to make sure in
purchasing Threads that they are getting
what they pay for. One of these Machines
will save many times its cost in a single year.

Manufactured by
ONEDA COMMUNITY, Oneida, N. Y.



PRINTERS' MATERIALS.

A COMPLETE OUTFIT FOR A COUNTRY NEWSPAPER
AND JOB OFFICE, INCLUDING JOB AND NEWS
TYPES, CHASES, GALLEYS, &c.

One 14 inch Lead Cutter. Price, \$2.25.

One American Paper Cutter, 28 inch knife, table
planed, has double gauges and a parchment scale in
front; is in perfect order. Price, \$80.00.

One Montague Paper Cutter, 28 inch knife. Cost,
\$125.00. Has two knives. Price, \$45.00.

One Rotary Pump (Johnson's) almost new. Price,
\$20.00.

One Clipper upright Boiler & Engine, 5 H. P., new
Price \$275.00.

One Shapley & Wells upright Boiler & Engine, 6 to
8 H. P., little used. Price \$250.00.

One 5 H. P. Baxter Engine—has had only a year's
actual use. Is the most economical engine made, is
in perfect order. Cost \$800.00. Price \$500.00

1½-horse Horizontal Stationary Engine, link mo-
tion, reversible cut-off—a perfect gem. Was made by
the Boss Mechanic at the Locomotive Works, and cost
over \$200.00. Price, with Pump, \$125.00.

One large Standing Press, 28x44. Oak head. Hoe's
Press same size. Cost \$300.00. Price \$50.00.

One Eureka Paper Cutter, 30 in. knife. Price \$140.00.

One 6x10 Stereotype Machine, Papier Mache Process.
Any one can make a success of Stereotyping the first
time by following the directions—it leaves the type
perfectly clean—from 6 to 8 perfect casts can be made
from the same matrix, and the matrix can be preserv-
ed for future use. Price \$50.00.

One upright Tubular Boiler 1½ H. P., extra heavy
iron. Made to special order,—been in use 2 months
—been tested at 250 lbs.; has Steam Gauge, Water
Gauge and Safety-Valve. Price with Pump \$90.00.

One Naphtha Stove, large enough to boil a pail of
water, is perfectly safe, costs only 6 cents per day of
10 hours to run it. Just the thing for making rollers
or warming the table and ink fountain. Price, \$7.00.

24 Reams 28x41, 70 lb. Tinted Book Paper (Laid), is
flat and in four strong cases. If you decide to order,
please take full cases. Cost 18 cts. per lb.
Price, 14 cts per lb.

Goods will be sent C. O. D. unless the order is ac-
companied by the cash. Send for Circular.

M. J. NEWHOUSE, Oneida, N. Y.